A brief

DISCOVERY

OF THE

Corruption of the *Miniſtrie* of the Church of *England*.

OR,

Three *clear* [illegible] *evident* grounds from which it will appear that they are no Miniſters of *CHRIST*.

I. *A Parallel between them and the Jewiſh Prieſts.*

II. *A Parallel between them and* Simon *the Sorcerer.*

III. *A Parallel between them and the artificial merchandizing tradeſmen.*

Publiſhed for the Information of all;
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To the Reader.

READER, *the reason why I have brought forth this small Treatise to publick view, is for thy information, who hast been a long time deluded with a Ministry of Antichrist, under the name and notion of a Ministry of Christ.*

2. *Because the Lord hath said it, that we should shew no pitty to Babylons inhabitants, much less then to the ring-leaders of that mysticall confusion, that at this day the world lyeth in, under the name of Church, Ministry, Ordinances, &c. Some perchance may suppose that the end of this discovery, is to make them contemptible in their persons, names, &c. flowing from a private spirit of revenge. But truly friends it's not so, I can say truly, the Lord hath taught me another lesson, to do good to enemies, pray for them, seek their conversion; and I can say truly, that it would be*

a great joy to me, to see any of them enlightened, renewed, changed; but when I behold the great confusion that is among the men of the earth, principally occasioned by the Ministers of the earth; thousands, and ten thousands lying not only dead in trespasses and sins, but in professions and Ordinances, &c. I say not only for Zions *sake, but for the sake of the poor deluded Soule; who live below, and without truth, under the profession of something like the externall part of truth. I cannot hold my peace, till all these falshoods and delusions fall to the ground, and the glory of* Zion *be more known and lived in: Read, and judge with an impartiall spirit, and I trust you shall not finde one word of a malicious spirit; not like Mr.* Edwards, *reckoning up personall infirmities, for then I could say much more; but clearer and true discoveries of deceivers under the name and notion of Christ.*

Thus much by way of information, as likewise by way of prevention of thy mis-understanding of that which followeth: by him who remains thy friend, and the truths servant,

Thomas Colyer.

The first Parallel.

BETWEEN

The *IEWISH* Priests and Levites: And those of our times.

The Jewish Priests and Levites, and those of our times are as like, as if they had indeed been all the Sons of one Father, the Tribe of Levi; *they say the Lot of Gods owne Inheritance, although in truth there is no such thing*

1. THe Jewish Priests were to offer Sacrifice, to make Peace and Reconciliation for the sins of the People; and herein they were a Type of Christ, *Levit.* 9. with *Heb.* 9. This hath been one principall work of the Priests of these latter times, to offer Sacrifice, to make peace and reconciliation for sinne; this hath been their end in praying, and pressing others to pray, that so they might make peace and reconciliation for transgression, although not positively, yet circumstantially, there it ends, though Christ be often mentioned, yet not

with all prayers, teares, reformation, &c. to fit the soul for Christ.

2. Hence it is, that sinners are so often prest to weeping and mourning, that so they might weep and mourn out sinne, and never tell of believing, till sin be wept forth, and then believe, nay, that there is no ground of believing till then: a meer delusion, a very lye. Hence it is likewise that prayers, dayes of Humiliation, have been so much exalted, as peace-makers, and the glory of both, of internall consolation as of externall deliverances hath been given unto it, and the Priests must have the greatest share of that honour. Why? Because they pray most, and best, they doe it by office, it is their trade to offer Sacrifices, to make peace: others may pray well, and doe much, but they can pray better, because they do it by office: this I have heard asserted by them, that will affirme it, and thus they have not only been peace-makers themselves in their own apprehensions, but have directed others to the same work, to the same way, what is the conversion taught by them, but only a legall conversion from sinne to duty. If thou canst forsake thy sinnes, pray, hear Sermons, walk holily, my soul for thine thou shalt be saved; thus setting up self-reformation, duties, &c. in the room of Christ, making peace.

Oh wonderfull and horrible delusion! And people, look well unto your selves, if you build upon this foundation, and so live and die, you are like to be undone for ever. *If the blind lead the blind, both are like to fall into the pit.*

3. The Jewish Priests were to interpret the Law, *Malachi.* 8. 7, 8. Hence it is that Christ cals them Lawyers, *Woe be unto you Lawyers, &c.* and this hath been the work of the second Tribe a long time, to interpre-

terpret the Law, to set people a working by the Preaching the Law, and threatning judgment, to drive to Christ, and not to draw with the cords of love, which is suitable unto the Gospel. True it is of late, that many of them have learned to say something of the externall part or the Gospel, because else they cannot be esteemed, neither will their wares go off any longer, people having received some farther light, but this they doe with much confusion, sometimes almost loosing themselves, and sometimes thwarting, and contradicting themselves often in a Sermon. Although it be well known that not many years since, it was a matter of fact, and deserved censure, to preach Christ freely, justifying sinners without themselves, duties, prayers, tears, reformations, to fetch in love, consolation, &c. not acting to God from the enjoyments of life, peace, love, power, &c. so that they might enjoy communion with God, and receive from him what is their own in him.

3. The Jewish Priests were to purifie their women, *Levit.* 12. They were to be accounted unclean, untill the time of their purification: this is likewise the work of the Priests of these times, to purifie the women, untill which time they are accounted as formerly, unclean. *I wonder what is become of the Lamb and the Pigeon, commanded for a burnt and a sin offering*, vers. 6, 7. Its like, the Priests prayer must passe in stead of it; only note, in one thing they passe the Priests then, though they come short in the Pigeon and *Lamb*, (that is) they provide a purifying Sacrifice, and sell it unto the women in stead of a *Lamb*, a prayer or two for four pence, although scarce worth it.

4. The Jewish Priests were to live by Tythes and offerings, they had no portion given them to the

land of *Canaan*; and this hath the Priests of our times appropriated to themselves; they are Priests of the Tribe of *Levi*, as themselvs say, and they doe the work of Priests, and therefore they must have the maintenance of Priests: to wit, Tythes and Offerings, and this they plead for by Divine Right, from the Old Testament, because set a part for the Priests then under the Law. It is true, some of them plead for it from humane right; because the Parliament (say they) have given it unto them: But it seems it matters not much with them, whether it be of Divine, or Humane Right, so they have it, they desire not much to dispute the businesse; take him Gaoler is the strongest Syllogysme they desire to make use of, for confirmation of this, as of all other their Divine Humane rights.

I shall a little examine the business about Tythes, before I pass this particular; *Numb.* 18. 21. You shall find that Tythes were given to the Tribe of *Levi*: *And behold I have given the Children of Levi all the tenth in Israel for an Inheritance, for the service which they serve, even the service of the Tabernacle of the Congregation, &c.* Where you may take notice:

First, that Tythes were set a part by God, *Levit.* 27. 3.

Secondly, Commanded only of the Jewes, and none else.

Thirdly, To be paid in the Land of *Canaan*, and no other Land mentioned in Scripture; the Jewes were not commanded to pay it, till they came into that Land, where the rest of the Tribes *had inheritances* given them, and the *Tribe of* Levi *none*, for the tenth was reserved for their *Inheritance*.

Fourthly, It was to be paid to that Tribe, (*viz.*) the Tribe of *Levi*, and none else, if any other Tribe

or

or person had appropriated it to themselves, they had been Theeves and Robbers, *Mal.* 3. 8.

How this illegitimate Tribe, that now appropriates Tythes to themselves, can free themselves from the like, I leave it to all men to judge.

5. The end of the payment of Tythes, was for the Livelyhood of those who served at the Altar, 2 *Cor.* 9. They were under a Legall administration, therefore they were to live of the Law; but those who are under the Gospels dispensations, they live of the Gospel; that is, free, for Gospel-people are a free people, and Ministers who live in a free Covenant of Grace, can trust God for their maintenance, and be content with a little: as Christ and his Apostles, who could say truly, that though they had nothing, yet they possessed all things.

Object. It is said, *Gen.* 14. *That* Abraham *paid Tithes to* Melchisedeck, *which was not in the Land of* Canaan, *neither yet of the Tribe of* Levi.

Answ. True, yet note:

First, *Abraham* gave the tenth voluntarily, and freely, not by compulsion, as now the Priests demand it.

Secondly, *Abraham* paid the tenth of the spoile which he had taken in war from the enemy, and none else, which is no warrant for the taking of the tenth of all; therefore all that can be expected thence, is but the tenth of spoil taken in war, if the Souldiers are free to give it.

Thirdly, This tenth of the spoile was given to *Melchisedeck*, and not to them; therefore unless they prove themselves to be *Melchisedeck*, this Scripture will doe them no good at all, which I think they will not assume, for he was an immediate Type of Christ, *Hebr.* 7. as were the Priests and

Levites

Levites, to whom Tithes were due, and that by an Ordinance, not of man, but of God.

2. The Tribe of *Levi* in *Abraham* paid Tythes to this *Melchisedeck*; therefore no ground for our second Tribe to demand Tythes, but rather to pay Tythes, if *Melchisedeck* come to demand them.

Object. *If Tythes were not paid, how should Ministers be maintained, for it is meet that those that preach the Gospel, should live of the Gospel; but we know by experience that many places would scarce maintaine their Ministers bread, if they were not compelled by a Law; therefore it is convenient that Tythes should be paid.*

Answ. First it is an evident ground, that they are no Ministers of Christ, that will not trust him for their maintenance, and a principall note of infidelity; a wonderfull dishonour to Jesus Christ, to pretend to be his Servants, and yet will not trust him, but will be caring and providing for themselvs. It is, as if a servant conditioning with his Master to serve him, should not only indent with him for maintenance, but would be caring and providing for himself: nay, not only caring and providing for himself, but conditioning with another man to care for him, and to give him wages; this is the dealings of the Priests with Jesus Christ, they will not trust him: Questionless it is because they are none of his Servants, they doe not his work, if they did, they would be content with his wages, which is free gift, as well Temporally as Spiritually.

Secondly, Those who cannot preach without Tythes, or any other stinted maintenance, it is an argument they seek more their own bellies, then the honour of Jesus Christ, like unto your day-labourers, that will be sure to know their pay, or else they will

not

not work: such belly-Gods are they, that if any put not into their mouths, they even prepare war against them.

Queſt. *Did ever Chriſt and his Apoſtles practiſe the like?*

Anſw. They never ſet forth an holy Ordinance for Tythes, they never vext men at Law in all their lives, nor ever were they Wolvs unto the Sheep, but rather as meek Lambs, in ſuffering deep.

It is very juſt that they ſhould be pined for want, and that for theſe Reaſons:

First, Becauſe they would not truſt Jeſus Chriſt, but forſake him, and truſt to the power of Magiſtracy to maintain them; the civill Sword is the fundamentall of their Livelyhood; now can they blame Chriſt, if he care not for thoſe that will not truſt him? Did he ever engage himſelf by promiſe to ſuch a people, if ever their Maſters that ſet them a work, from whence they expect power to fetch in maintenance, leave them? As ſuch a time will come: Who then will care for them, when their mountains will not cover them any longer?

2. Becauſe they thruſt ſuch a people upon Jeſus Chriſt as he never owned, no wonder if ſuch a people ſtarve their Teachers; and juſt it is it ſhould be ſo, for they ſtarve, delude, and undoe their ſoules, telling them they are Chriſtians, a Church, when they are not: was ever ſuch a thing as this heard of, that a Miniſter of Chriſt ſhould be in doubt of ſtarving, unleſſe he provide for himſelf by a Law? A wonderfull and horrible thing is committed in the Land, *The Prophets propheſie lyes, and the Prieſts bear rule by their meanes, and the people love to have it ſo, and what will you doe in the end thereof?*

3. Becauſe the Lord hath ſaid it, *The Lion*

ſhall

shall lack and suffer hunger; but they that feare the Lord, and wait upon him, shall want nothing that is good.

Quere, *Are the Priests of England Lions?*

Answ. Yea, For first, Lions get their prey by violence, so doe they; witness their holy Ordinance for Tythes; witness their taking by violence from those to whom they might better give; witness their greedy desire to devour with open mouth, the Lambs of Jesus Christ, would the Parliament once grant their unsatiable desire; Witness their Petition to the Parliament to have them burnt with the letter B. to have them prosecuted as felons for their lives: This was the good will of the Priests to the poore Lambs of Jesus Christ: But when their Lion, the Lord Jesus shall roar out of *ZION*, all the Beasts of the Forrest shall tremble, which will be ere long.

Thus are they like to be a Generation that must suffer want; at least in their souls, in the time of drought, when the Towers fall, *Isaiah 65. 11, 12, 13.* Yea, (to wit) *The Saints shall eat, but they shall be hungry; yea, shall drink, but they shall be thirsty, &c.*

2. The Priests were the greatest enemies to Jesus Christ in those times, they it were, who hired *Judas* to betray him; who cryed out, *crucifie him; crucifie him*, away with such a fellow from the earth, they it was who gave large monies to the Souldiers to belie him, and to say his Disciples stole him away by night, &c.

Thus hath been, and is the practise of the Priests in our dayes, under the notion of Hereticks and Seducers, to destroy the Saints: And why? Because the Saints discovering truth, will destroy their errour and falshood, we deare not the Magistrate to destroy them

them, but liberty to profess and practise truth, before which they are not able to stand, no more then a morning dew before the Sun.

6. The Priests under the Law, *they loved the uppermost roomes at Feasts, and the chiefe places in Synagogus, and greetings in the markets, and to be called of men Rabbi*, Mat. 23. 6, 7.

Quære. *Were the Scribes and Pharises Priests?*

Answ. Yea, See *Nehem.* 8. 9. *Ezra the Priest, the Scribe, &c.* And this is the expectation of the Priests now, there need no Scripture to prove it, they love the uppermost rooms at Feasts, and usually have it, and the chief Seats in the Synagogues, that was in their places of meeting, now (not for want of ignorance) commonly called Churches, who have the Chief Holy High Place, where none may come but themselves, with their consent, with reverence be it spoken: and greetings in the Markets, the cap and knee is much expected, and to be called of men *Rabbi*, that is, Master; although there be no Master in a Town besides, yet this Priest must be a Master; this is one of *Solomons* evils that he had seen under the Sun, *Servants on horse-back, and Masters walking on foot as servants, on the ground*, they are the peoples Servants, they expect their wages from them. Oh horrid pride! Was ever such a thing as this heard of? What, Servants become their Masters Masters Servants on horse-back, riding, ruling, and their Masters on foot, made slaves unto them.

7. They built the Tombs of the Prophets, and garnished their Sepulchres; *Matth.* 23. 29. but they persecuted Christ and his Apostles; So doe our Priestly Scribes and Pharises, Hypocrites, professe to have high thoughts of Christ and his Apostles, but are as ready to persecute and kill the disciples and followers

of

of Christ as ever the Priests of old, they build their Tombs, and garnish them, they spend all their time and study to find out the mind of Christ and his Disciples in their writings, and yet come infinitely short of it: *Christ* a Carpenter, *Paul* a Tent maker, *Peter* a Fisher man, all of them poor Tradesmen: yet these men of Arts and parts spend all their time, and make use of their Authors, to understand what they write: But if God raise up any Fisher-man, Carpenter, Cobler, or the like, in him, and by him, to reveal his truth, O away with such a fellow from the earth! he is a mechanick fellow, one of no breeding, he knoweth not the Originall, &c. I warrant you if Christ and his Apostles were on the earth again, they should find as hard measure from them, as ever from the Priests of old.

What do these but justifie the proceedings of all persecutors that have gone before them, and so bring upon themselves all the righteous blood-shed, even from the blood of *Abel*, untill this time.

8. And finally, the end of all was, that they might hold up their Religion, and in that their honour and profits: they knew, if they should let Christ alone, he would destroy their Religion, and so lay them open unto contempt. This is likewise the ground of our Priests opposing and persecuting the Saints, to uphold their Nationall Church, Religion, Worships, &c. And therein their Honour, *viz.* the Cap and Knee of the vulgar; their Profits, Tithes, their great DIANA: This they can doe, but by the exaltation of their humanity, Arts and parts gotten by their industry at the Universities; and this is their greatest Goddesse DIANA, by which they uphold all, and hope to keep in their credit with the ignorant still; but this *Diana* learning in the things

of

of God, will fall and break its neck ere long, as Dagon before the Ark, it begins to tremble already, it dares not look truth in the face, without the power of Parliaments to assist, &c.

Second Parallel.

BETWEEN

Them: and Simon the Sorcerer, Acts 8.

Simon Magus his sin is looked upon by those who know not what it was, as very horrid and wicked, and it's true, *Peter* said that he declared himself by it, to be in the gall of bitterness, and bond of iniquity; the Priests give a very high and learned interpretation of it, (that is) to buy a Parsonage; and this they call Simony, who so buyes a Parsonage is *Simon Magus*: But I believe, if we come to examine what was *Simons* sin, we shall find more Sir *Simons*, then many are aware of.

Simons sin, it was first to buy the gifts of the holy Spirit.

2. As it is generally understood, to that end he might sell them again, and its likely to be true, for it would have gotten him much credit as well as profit,

he should have made a good exchange, for the loss of the spirit and power of divination and sorcery, to have gotten the spirit of God, by which, he thought quickly to inrich himself.

So then, here was *Simons* sin, he would have bought the gifts of the Spirit, to that end he might have sold them, that so he might inrich himself by it. See then how the Priests of our time run parallel with him.

I argue it thus, those who buy their gifts, of purpose to sell them, are guilty of *Simon* the Sorcerers sinne. But the Priests of *England* buy their gifts of purpose to sell them, and get gain; *Ergo*, the Priests of *England* are guilty of *Simon* the Sorcerers sin. That this was *Simons* sin, is cleared; that who so doth the like, are guilty of *Simons* sin, is unquestionable; that only which remains to be proved, is, That the Priests of *England*, buy their gifts of purpose to sell them. First, that they buy them it will appear, these things considered.

First, What gifts and abilities they have, are humane, such as they have attained in the Schools, which cost them much money, as well as industry, for the gaining of them.

Secondly, Their appropriating all abilities of Preaching, to themselves, accounting it altogether impossible for any other to have any gift at all, who have not bought it like themselves; so that they doe not only buy themselvs, but deny any other way of attaining gifts, to any else, pretending *Philosophy* to be the mother of *Theology*: An horrible blasphemy against the Spirit, who is freely given, and freely operates as it pleaseth.

Thirdly, Their own confession when they come to sell, that their gifts cost them much money; and

and therefore they ſell them at the deareſt rate.

2. That they buy of purpoſe to ſell, appears;

Firſt, it was the great end for which they were by their Parents dedicated, and ſet apart a purpoſe to get a living, even as they bind their children Apprentices, *&c.*

Secondly, It appears by their practiſe, which is, to ſell all, and that at the deareſt rate too; witneſs their looking after the greateſt and fatteſt livings, where there are moſt Calvs, Lambs, and Tyth-pigs, Corn, Hay, and Gleb-land, thither uſually is their call; witneſs their often removing from a leſſer living to a greater, ten pounds more *per annum* is a ſufficient call from one Parſonage to another; witneſs their firſt *Quere*, what it is worth *per annum*, and if that pleaſeth them, then they goe, never querying what Saints be there: nay, ſo far are they from that, if they hear that Chriſt and Saints be there, then they dare not come there, for fear that light will diſcover their darkneſs, witneſs their indenting for thus much by the week, in caſe they ſupply any place that wants, which is ſo much clear gain unto them, for their own pay goes on nevertheleſs at home; witneſs their Petitioning the Parliament for increaſe of maintenance, where they judge it is too little, although ſome of them have 40. pound, ſome 80 li. ſome 100 li. ſome 140 li. and beſides a great wrong to the Parliament, or at the leaſt to the Subject; witneſs the common practiſe of Towns and populous places, who beholding their temper, dare not attempt the getting of a Miniſter, as they deſire to be called, untill they firſt make up, either by petition to the Parliament for the States money, which poor Souldiers want, or ſome other way, a round ſumme of money; which being effected, puts courage into poore ſimple Country-men to adventure

venture into their presence with all lowly submission.

Sir, we have maintenance for an honest man; perhaps 100li. *per annum*, if that be too little, wait a while, and perhaps 200. or 300. appears, which will serve to make up the bargain: just as a servant who puts forth himself for a year, will make the most of his service; although its true, the conditions are contrary.

Conditions.

IN *primis*, I will be your Minister (which signifies a Servant) or rather your Lord, on condition that you will engage to give me thus much by the year, in money, or Tythes, as the condition is. *Ergo*, the Priests of *England* preach for hire.

2. I will be your Minister in name, provided I may be your Lord; for so they are indeed, and rule over you, and you will become subjects and slaves unto me, bow down before me, and call me your Master. *Ergo*, the Priests of *England* are the peoples Lords.

3. I will be your Minister, provided you will not contradict me in what I preach and teach you, if you will believe and believe, and teach you; or rather then this Article shall make a breach, they will get an Ordinance from the House of Lords, which will serve their turn to prevent any from objecting against their Orthodox Divinity, although never so humane: O horrible impiety! Men may now preach lies by a Law.

4. And finally, I will be your Minister, provided that I may have my liberty to remove again when I see a call, which is like to be the next parsonage rendred, wherein 10. or 20 li. *per annum* be augmented to his yearly

yearly maintenance: as the hired servant keeps himself at liberty for his own advantage, at the end of every year.

Thus the bargain is made, and the condition is drawn, the Priests now with much comfort and alacrity, fals a preaching, for he knowes to a peny what he hath comming in for every Sermon he makes. One thing by the way I cannot omit, which I have known: in case any one be so simple as to limit himself for thus much by the year, while he live, unto a people, they have a way to fetch him off again with credit, as thus: refer it into the hands of a Jury of Divines (as they call them) although indeed but humane, the simple people agree unto it, judging these men, if any, will be honest.

This Jury of humanes, quarrels into the business, find that their brother hath engaged himself for life, perhaps for some 70 li. *per annum*, the more simple man he: Now within a year after, some 6 or 7 score is tendred, the conclusion is delivered in, he may lawfully suspend with his promise, and former engagement, being called unto another place.

1. There is more maintenance, the great Lord that draws, he is by the Scripture to provide for his own, or else he is worse than an Infidell.

2. There are perhaps more Souls, and so more need of a preaching Ministry, *&c.* And thus the man may lawfully remove, his brethren so determine it: And why? It possibly may be their own turn next, that is the truth: witness Master *Swayn* at *Trudbrook* in *Suffolk*, (with others) thus the *minor* appears; that the Priests of *England* buy, that they may sell for advantage, therefore guilty of the sin of *Simon Magus*: so that the truth is, we have many Sir *Simons* amongst us, though under fair pretences and colours;

only note one word by the way, wherein it will appear, that they exceed *Simon* in wickedness.

1. *Simon* would have bought the gifts of the Spirit, that so he might have done something for his money; But these men buy humane gifts instead of the Spirit, and set up, and sell that, as if it were Spirit.

2. *Simon* had good thoughts of the Spirit, he would have bought it: But these cry down the spirit, calling it a spirit of giddiness; and its like they know no other spirit, but that which comes from *Oxford*, or *Cambridge*: Horrible blasphemy against the spirit! *Act.* 8.2.

3. *Simon* did only desire the spirit himself, not to limit it to himself, as those who know not what the spirit is, who would have none to have it but themselves: No Fisherman, as *Peter*; or Tent-maker, as *Paul*, &c.

4. And finally, *Simon* was made sensible of his sin, might repent for ought that any one knows; he desired the Apostle to pray for him: But the *Simonists* of our times are so farre from repenting, that they still justifie themselves in their wickedness, and I am afraid, it will be a very hard thing to recover many of them to repentance, unless when too late.

A Third

A Third Parallel.

BETWEEN

Them, and the Artificiall Merchandizing Tradesman.

THe oneness between the Artificiall Tradesman and the Priests, will appear, these few things considered.

The tradesman, before he attains his craft, or calling, must first be an Appentrice seven years, that so he may get understanding and art in his calling, for there is some mystery in every calling, therefore time is required for the understanding of it, which by the Law is not judged less then seven years.

So it is with the Priest, he must, before he can be his crafts master, spend many years in the Schools, perhaps twice seven before he comes to maturity, or least, he had need be one seven years in the University, commonly called the Schools of the Prophets, the nursery of piety, or rather of impiety and wickedness, the well-head of Divinity, or rather, humanity, and then by this time he hath gotten a pretty good head and hand, he is, its likely, able to make a Sermon now and then, or else he must needs be a very dunce, for he hath a very dull head that cannot learn his trade in seven years; yet so it comes to pass among these men very often, as well as other tradesmen: some are more ready and handy in it then others, one can make two Sermons perhaps, while another can scarce make one

So it is with your Shoomakers, Taylors, or any other handicrafts-man: and so like other tradesmen, they prove differently; some pretty honest in their way, others knaves; some drunkards, others sober; some whore-masters, others chast, some more wise and crafty, others simple and foolish; and thus now their Apprenticeship being expired, they are become Masters of Art. The second thing to be expected, is their freedom to set up their trade: so it is with the handicrafts-man, especially in the City of *London*, or other priviledge places, for a small matter they are declared free-men of *London*. So it is with the Priests, after they have served their Apprenticeships, gained the Art of making a Sermon, and before too, some of them; they now must get their freedom, which is the approbation and ordination of some principall men of the same Art; thus it is with the tradesman, and thus it is with the Priests, that is, either the hands of the Prelats, or some other Prelaticall, Episcopall creatures, newly Anabaptized into the name of Presbyters, or Elders.

The tradesman having obtained his freedom, he now opens shop-windows, and sets himself to work: So likewise those Priests, they have their shops, (*viz.*) their studies full of good old books, Authors, Fathers, all Expositors of Scripture, and they set themselves to work, search one Author, and another Author, and for the most part, these are the fountains from whence they draw all: come to ask their judgment upon any Text of Scripture, you must stay till they have looked their Expositors, and then they will tell you what their Expositors say, whether it be true or false; for you must note, they are not infallible, nor Apostolicall. The Tradesman must have a time to make his wares, he cannot make them with his word,

word, nor blow them together with the wind: The Shoomaker must have his time to make his shooes, the Taylor to make a garment, &c. and when its made, its made, and not before. So must these tradesmen of another nature have their times to make a Sermon, some a month, some two weeks, some one, some two or three in a week, when like to have good sale, but a time they must have to make it up, they cannot preach by the spirit, alas! they know not what it is, they are strangers unto it, they oppose it, this is that will throw down these Sermon-makers in conclusion, when poor tradesmen, Coblers, Taylors, Tinkers, Plow-men, Carpenters, all sorts of men shall preach the everlasting Gospel, with so much light, life, and power, that will darken all the light of these Sermon-makers, and then none will buy their wares any more.

5. When the Tradesmans ware is made, it is then fit for sale, and he hath his free market in his own Town, he steps forth sometimes into other Markets, that so he may vend his wares at the dearest rates, it is his liberty, and doubtless he may lawfully do it, and sometimes when he wants ware, he buyes of another, to fit his customers, that so he may keep his calling going: So it is likewise with our spirituall merchandizers; when their Sermons are made, they have their market-dayes to set them at sale, their Sunday, or their Sabbath, the first day of the week: Well might they, as I have heard them formerly, stir up people to come to their spirituall markets, for they sell all, and that at an excessive, excised rate too, and they have their change of markets, if it make for their advantage, they can sell one year perhaps for twenty shillings a Sermon, the next they have found a new market-place, where they can sell it may be for 40 shillings, or three pound a Sermon, then Sermon-making is worth some-

thing, a goodly trade: many Gentlemen of note and quality bring up their children to this craft, and they can besides this, break forth now and then a day into a new market, which adds unto the old store, for this they are sure, their own goes on at home, although themselves keep market in another place; and sometimes when necessity, or idleness drives them to it, they buy of other men, *viz.* Preach a Sermon of another mans, if the people know it not, it goes for current, though sometimes they can read along with them as they preach, but I must confess this is something bold. Thus it appears, that our spirituall Merchants run parallel with the temporall, and that Preaching is become a meer art amongst men; and truly they have their shops full of godly wares, by which they delude and deceive souls, *John in Revel.* 18. 11, 12. Opens their shop, or rather their pack, where he gives them the return of Merchants, and abundance of good ware there is, and they sell all, and the souls of men too.

Quere. *How may they be said to sell the souls of men?*

Answ. In that they own those to be Christians, which are no Christians; and those to be Churches, which are no Churches, for this very end, that they may inrich themselves; thus they sell souls, that is, delude and undo souls under the name of Christians for money; witness their readiness to sprinkle and crown Infants, if their Parents pay them Tythes, else not: they sell the souls of men, for five or ten pound; they will forsake their cure of souls, as they call it, sell them for gain; be a shepherd to them this year, sell his Interest in them the next, go whither they will; he cares not, if he can get advantage: a very hireling, that doth not only fly from his flock when danger comes, but sells his Interest in them for gain, no matter will come of them, he cares not, although he confesse, its better

where they are not, then where they are; for there is some hopes of undeluding poor souls.

Thus it evidently appears, that the artificiall tradesmen, and the Masters of Arts, the Priests, run parallel together, as much spiritualness in the one as in the other, I mean in relation to their calling; although its confest that the first is lawfull, the second, altogether earthly, sensuall, and devillish; only take notice of a word by the way, wherein it will appear, that the Art and trade of making and selling of Sermons, far exceeds all other arts and trades besides, and that in these following particulars.

1. In their Gentility, they are Masters before ever they open their shops, or set up their trades.

2. In their sale, they usually have the highest markets, they often sell their Sermons (when cheapest) for an Angell; when one might buy as good in a Booksellers shop, and it may be a better, for three pence, so that their ware comes usually to a good market, especially of late, except some poor ones, or Cavaliers, they are like would be content with a reasonable market sometimes; but its like ere long that this trade of Sermon-selling will be very dead and low, so low, that they will stand weeping and crying, alas! alas! for no man buyes their wares any more; and how will their honour, house-keeping, and hospitality go forwards then?

3. They have one great advantage more, they do not only meet with the dearest markets, but they can sell one Sermon divers times, they can sell a Sermon, and yet keep him to make and sell twenty pair of Sermons, and yet have never the less. Let any handicrafts man come forth and do the like, if they could, they might well inrich themselvs: But was ever such a thing as this heard of? What, sell a thing, and keep a

thing,

thing, and sell it again? Yes, and again, too perhaps: Should I know a Shoomaker sell shooes, and yet keep them, and sell them again, I would brand him for an arch cozoner, or the like of any other calling.

4. Advantage, They can sell that which is not money, nor ware, as the proverb is, so it be something it passes: A Tradesman must sell that which is good, or else he shall be counted dishonest, and the buyer hath so much liberty as to try it, to look into the goodness of it, if he like it, he buyes it, if not, he leaves it; but these Merchants have gotten an Ordinance to compell men to receive what they bring them; be it good or bad: Oh horrid wickedness! What, must we have it whether we will or no? You Merchants of London, set up your selvs, get you such an Ordinance if you can, it must needs inrich you: What, sell all manner of stinking wares by a Law? And none durst question it?

5. They are Monopolizers too, they have gotten their Patentees to Monopolize all to themselves, none must sell, nay, none may give, when they sell, a wonderful way to inrich themselves, was there ever such a thing as this heard of? What, to Monopolize the gift of Preaching?

Quere. *Is not this against the liberty of the Subject?*

Answ. Yes, questionless.

Quere. *Have not the Parliament declared against it?*

Answ. Yes.

Quere. *Was it not also end of the Parliaments war, to free the subject from it?*

Answ. Yes, it was so pretended, and I suppose it was really intended.

Quere. *Are not Monopolizers and Monopolizers much more dangerous and dishonourable, in spiritual things, then in temporall.*

Answ.

Answ. Yea, For first, herein the free operation of the spirit is as much as lyeth in man prevented by it.

Secondly, Poor ignorant Englishmen are much abused by it, who know not their liberty.

Thirdly, the spirituall Merchants of the man of sin, the Kingdom of Anti-christ, are inriched by it.

Quere. *Did the Parliament thinke they had made a Patentee, and the Priests Monopolizers, when they gave them that Ordinance, that none should preach but themselves?*

Answ. I suppose they did not, if they had, they could not have walked in a way so directly against their own principle, their own Declarations, and the Subjects liberty.

Quere. *May we not expect that the Parliament will call in this Patentee again?*

Answ. Yea, questionless, when they see the evill of it, and it is the Subjects liberty to expect it, it is that for which they have adventured their lives, suffered the loss of their Estates, and therefore it cannot but be a great bondage and burden unto the Subjects, to see and feel the heavy yoak and bondage of Monopolizers yet remaining.

However, God will take their Patentee from them, for the Saints must speak those things they have seen and heard; notwithstanding their engrossing all into their own hands. Thus have I briefly, and plainly discovered the carelesnes and corruption of the Priests of *England*, notwithstanding their fair pretences, not scandalizing their persons, but discovering their evill conditions, to that end that Englishmen might not be enslaved, especially in their spirits, unto such a generation, who alone seek themselves.

Three

Three Quæries Answered.

Quere 1. *Was not the Jewish Priests and Levites typicall? And did not they type forth the Ministry of the Gospel?*

Answ. Its true, they were typicall, but they typed forth Christ, the great High-Priest of Saints, *Hebr.* 9. Not the Priests of these times.

2. They were a type of all the Saints in Christ, for Christ and the Saints are one, and all the Saints are the Lords Portion, an holy Priest-hood unto the Lord, 1 *Pet.* 2. No Priest-hood by office, but all the Saints are Priests.

Quere 2.

Is it not necessary, seeing the gifts of the Spirit are lost, that there should be a getting of those gifts again by humane industry, as Tongues, Miracles, &c.

Answ. 1. It is all one, as if a man should be so simple, as having lost a pearl, should instead thereof, buy a clod of dirt, a good satisfaction for such a loss; the gift of the Spirit being lost, get a little of the wisedom of man, which is but as dung and dross in comparison of it; the wisedom of the flesh is death, *Rom.* 8. 6.

2. Its the anointings of Anti-christ, the Spirit being

being loſt, Anti-chriſt ſets up the wiſdom of the fleſh in room of it, for in all things Anti-chriſt ſeeks to imitate Chriſt, as well in the fleſh, as in the Spirit.

3. The Saints are made partakers of the ſame Spirit the Apoſtles were; for if the Spirit of Chriſt be not in you, yee are none of his, Chriſt is in you, elſe you are reprobates, if ſo, then no need of all this Humanity.

4. This Spirit of God manifeſt in the Saints, will diſcover and deſtroy this Humane Spirit of Anti-chriſt, by things that are not in the worlds eyes, wil he bring to nought things that are.

Quere 3.

If Miniſters of the Goſpel may not lawfully indent for maintenance for their Preaching, ſeeing the labourer is worthy of his hire, and he that provides not for his own, is worſe then an Infidell?

Anſw.

1. If Chriſt and his Apoſtles, or either of them, did ſo, then they may, elſe not, *Gal. 6.*

2. If it ſtands with the fidelity of a ſervant to his Maſter, elſe not: freely yee have received, freely give.

3. Chriſt hath undertaken to care for thoſe that truſt him, *Luke 10. Matth. 6.*

Sixteen Queries of Concernment.

Propounded, with a desire of an Answer *from those who can, or please.*

1. WHether the Lord made use of any as Ministers of his mind, unto the people that were bred idle in Schools and Universities all the dayes of their lives, without a calling, as the Priests of *England*, but rather the contrary, as *Moses* a shepherd, *Elisha* a ploughman; *David* a shepherd, *Amos* an herdsman; Christ himself a Carpenter, *Paul* a Tent-maker, *Peter* a Fisherman, *&c.*

2. Whether Christ and his Apostles did get a Patentee, *viz.* an Ordinance from man to Monopolize the gift of preaching to themselves?

3. Whether Universities and Schools of humane learning, were in Scripture called the Fountains, or Well-heads of Divinity?

4. Whether ever Christ and his Apostles did Indent with their hearers, what to have for preaching, before they preached unto them?

5. Whether ever Christ and his Apostles built their Churches by humane Authority?

6. Whether Christ and his Apostles did at any time gather the praphane carnall men of the world in-

to

o the Church, excluding the Saints, who out of tenderneſs and light, follow him?

7. Whether ever Chriſt and his Apoſtles deterred any from preaching the Goſpel, by the powers of the earth?

8 Whether ever Chriſt and his Apoſtles made uſe of theſe two great bug-bears, ſo common in uſe with the Prieſts of *England*, to prevent the Saints from preaching the Goſpel, and the world from hearing them; *viz.* 1. The approbation and ordination of the men of the Earth. 2. Humane learning, the language of the Beaſt, without which, men are in their account, altogether unmeet to meddle in the things of God?

9. Whether ever Chriſt and his Apoſtles firſt baptized, and then twenty or fourty years after taught them faith?

10. Whether ever Chriſt and his Apoſtles deluded the World, *viz.* the ignorant and prophane, with the name of Chriſtians, when there was no ſuch thing appeared?

11. If ever Chriſt and his Apoſtles had a hundred, or two hundred pounds *per annum* for Preaching?

12. If ever Chriſt and his Apoſtles appropriated Tythes to themſelvs for Preaching?

13. If ever Chriſt and his Apoſtles did remove from one Parſonage to another.

14. Whether ever Chriſt and his Apoſtles did confirm the truth they delivered by the power of the Magiſtracy, Authors, Fathers, &c.

15. Whether the Spirit teaching be not ſufficient in the things of God?

16. Whether it be not the work of Chriſt, and that which is to be expected in theſe latter dayes, to overturn, overturn, overturn, all theſe things acted by men, contrary to his own mind?

FINIS.